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JEWISH CHRONICLE.

PUBLISHED UNDER THE DIRECTION OF THE

AMERICAN SOCIETY

FOR

MELIORATING THE CONDITION OF THE JEWS.

REV. EDWIN R. MCGREGOR, EDITOR.

נחמו נחמו עמי יאמר אלהים: Is. xl. 1.

ἡ σωτηρία ἐκ ἑων Ἰσδαίων ἐστίν. JOHN IV. 22.

Through your merey they also may obtain merey. Rom. xi. 22.

New-York:

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## THE JEWISH CHRONICLE.

THIS monthly periodical, published under the direction of the Board of Directors of the A. S. M. C. Jews, is devoted *exclusively* to the communication of intelligence respecting the Jews, and the proceedings of the American Society, and other similar institutions, in the great cause of promoting Christianity among that people, together with the discussion of prophecy, bearing on their history and prospects. In the department of unfulfilled prophecy, an exhibition of the different views entertained in the Christian Church will be allowed, but no responsibility assumed for any one view. This must rest exclusively with the individual writers.

"THE JEWISH CHRONICLE" is published in the City of New-York, in pamphlet form of 24 pages, 8vo, at \$1 per annum, *payable in advance*.

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THE  
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JUNE, 1850.

[No. 12.

TWENTY-SEVENTH ANNUAL REPORT

OF THE

American Society.

FOR

MELIORATING THE CONDITION OF THE JEWS.

THE Board of Directors greet the friends of Israel upon the occasion of another anniversary of this Society. Among benevolent organizations which have been attracting the favorable notice of the Christian public, the incident week, they claim a humble place upon the ground, if no other, of the purity of their motives, which relate to Christ's glory among the Jews, and the nobleness of their aims, viz.: the bringing back to covenant relations with Jehovah, his scattered and peeled people Israel, in obedience to the injunction of the Messiah, "beginning at Jerusalem." *They announce the fact that they are embarked in a Home Missionary enterprise.* The salvation of Israel through a preached gospel is the grand end of their present organization and operations.

In regard to past discouragements, they have resolved upon St. Paul's course: "Forgetting those things that are behind, and reaching forth unto those things that are before, they press toward the mark for the prize of the high calling of God in Christ Jesus;" and no higher calling can we have as stewards of Christ, than that which contemplates the raising up among Israel those that may constitute that holy band described by the prophet Ezekiel, xxxvi. 37, whose prayers, prevalent with Jehovah, shall be the prelude of Israel's universal redemption, and the consequent riches of the world.

The difficulties which have heretofore discouraged their hearts and retarded their progress, Jehovah has removed. Now, heeding only the voice of Divine inspiration in their counsels, and adopting Paul's resolution, "determined to know nothing among the Jews save Christ and him crucified;" relying upon the divine assertion, "The gospel is the power of God unto salvation to every one that believeth—to the Jew first;" believing that "without Christ we can do nothing, but that Christ strengthening us, we can do all things," the Board have settled it as a

principle of their future action, that Jehovah's method of salvation is the only reliable one, viz., "*preaching the gospel*," and would avow the determination that their future course shall be distinguished by preaching the gospel to the Jews through the missionary, the colporteur, the agent, the tract, and the Sacred Scriptures.

The past year has been one of no ordinary embarrassments. Satan has stood at their right hand to resist them, but the Lord has said unto Satan: "The Lord rebuke thee, O Satan; even the Lord, that hath chosen Jerusalem, rebuke thee." In the early part of the year, deprived of a Secretary by resignation, the Board had no efficient head to carry out their plans, and for a while remained almost stationary in their operations. The present incumbent entered upon his duties early in October last. His attention since that date has been mainly given to the wants of the field, and the manner of supplying them. The first movement has been to secure laborers for the field; the second, to raise funds for their support. In both respects success has crowned their efforts to a degree to excite heartfelt gratitude to the Jehovah of Israel, and inspire them with high hopes as to the ultimate success of the cause.

#### MISSIONARIES AND COLPORTEURS.

Rev. S. BONHOMME, of the Methodist Episcopal Church, our well-known and indefatigable missionary, has continued his labor as an evangelist during the year, travelling from State to State and from city to city, everywhere declaring to the house of Israel the Messiahship of Jesus, and resurrection from the dead; at the same time receiving from Christian friends tokens of benevolent regard, to an amount which has much more than sustained his own mission. In consideration of Mr. Bonhomme's extensive information relating to this good work, of his correct apprehension and good understanding of the genius of Christianity, and the spirit of the Christian religion, the Board have given him an appointment as permanent missionary in Philadelphia.

Rev. B. STEINTHAL, of the Congregational Church, formerly a student under the patronage of this Board, having finished his theological course at Andover, Mass., applied early in November last for an appointment as a missionary of the Board, which was granted. He was sent to Philadelphia, where it was expected he would co-operate with the Ladies' Jews' Society in that city, who were willing to aid in sustaining the mission. It was thought best, after a short time, to remove him to New-York. He was apprised of this action of the Board, and desired to make preparations to enter upon his new field in May. In the meantime he connected himself with the Presbytery of Philadelphia, and applied to the Presbyterian Board of Missions for an appointment under its care, and tendered his resignation to this Board, which was unanimously accepted. His relation to this Board ceased April 1. His monthly journals, while under our auspices, show that he was successful in gaining access to the Jews upon the subject of Christianity; and the fact that he succeeded in planting a day school made up of Jewish children, shows that the Phila-



delphia Jewish mission field opens with much promise, and invites us to its occupancy.

The Rev. G. D. BERNHEIM, of the Lutheran Church, son of the late lamented Rev. John Bernheim, having completed his course of study at the Lutheran Theological Seminary, Lexington, Va., was induced to accept an appointment as missionary of the Board, and entered upon his duties at Charleston, S. C., March 1st, ult.; where he is now gaining access, we are happy to say, to Christian sympathies and Jewish confidence and hearts. Charleston is a most promising field of Jewish missionary labor. Hundreds of Jews are in a transition state; either passing from Judaism over to infidelity, or else turning a favorable ear to the claims and hopes of Christianity. Already the frequent remark has been made to Mr. Bernheim, by the Jews in Charleston: "We are neither Jews nor Christians, and know not how we can be saved." We have high hopes of the ultimate success of Mr. Bernheim's mission, as his thorough Christian spirit and amiable manners secure the love and confidence of all who know him.

The Rev. H. BOUTEN, D. D., of the Reformed Dutch Church, a native of Holland, came under the favorable notice of our venerable President, Rev. Philip Milledoler, D. D., through the Classis of New-York. Being a thorough Hebrew scholar, well acquainted with the German language grammatically, and being able to preach in it as well as the Holland, upon recommendation of the President, he was invited to accept an appointment as missionary of this Board, which we are happy to say he accepted, and is now in the field in New-York city.

At a meeting of the Board held in February last, Mr. STEINER, of the Presbyterian Church, (N. S.), a German by birth, now in his last year of a theological course, upon recommendation of the Corresponding Secretary, was, by a resolution unanimously passed, invited to accept an appointment as missionary of this Board when his course of studies shall have been completed. Mr. Steiner is expected to enter upon his duties some time in July next.

The Board, at all times meeting with much difficulty in obtaining laborers of the house of Israel to supply this open and destitute field, have determined upon a new plan to secure laborers for the field. The plan is as follows: To invite young men, who shall have completed a thorough course of scientific and theological study, upon the recommendation of one or more of their theological teachers, to pursue a course of study in addition, longer or shorter, in the field itself, adapted to the Jewish mission, to be employed afterwards as missionaries. Pursuing this plan, the Board have already invited Mr. RUGGLES, of the Presbyterian Church, (O. S.), now in the Union Theological Seminary of this city, to accept an appointment upon the above conditions, which we are happy to say he has accepted, and is expected to enter upon his duties in July next.

Mr. ABRAHAM JOSEPH LEVY, a member of a dissenting church in England, a Christian Israelite of tried and sterling Christian character, has been appointed as colporteur to travel and distribute tracts and Bibles

among the Jews, and, in private conversation, convince them that Jesus is the Messiah; also as agent to inform the Christian community of the plans, operations, and prospects of our Society, and to solicit and receive donations to aid us.

Rev. R. P. AMSDEN, of the Baptist Church, is also employed, and has been for some years, with a commission similar to that of Mr. Levy. His labors are eminently useful in awakening and keeping alive the interest for the Jews among Christians.

Mr. MOSES FRANKEL, of the Presbyterian Church, is connected with the Board as a student preparatory to the missionary work. His leisure time is spent in visiting and conversing with Jews, or visiting churches and ministers to plead with them in behalf of our cause. The warmth of the reception which he has everywhere received, shows a deep interest in our growing cause when once understood.

Besides these laborers, the Board have employed the Rev. CHARLES E. AVERY as travelling agent to extend information respecting our Society and the Jews, and to solicit and receive donations in aid of our cause. And they would respectfully say that they will be under the necessity of employing such agents, until the subject of Jewish missions is well understood by the Christian community and duly appreciated by them. Then only they will be willing to throw themselves upon the sympathy and benevolence of Christians for that spontaneous aid which is given to other societies, and thus dispense with agencies.

#### FUNDS.

The receipts into the treasury this year have amounted to \$5,641 76. Of this amount there has been expended in support of missions among the Jews, \$1,674 22; in support of colporteur agents, \$916 04; in support of students preparing for the missionary work, \$362 79. It is due to the friends of the cause to say that we could have availed ourselves of a much larger amount, had we felt justified in treasuring it up for future use. But we promise them, by the help of Jehovah, that the treasury shall not be in so uncumbered a condition as now at the close of another year. While aware that to supply this field with suitable laborers is not the work of a day, still the present prospect is, that during another year we shall be able to use in the missionary work all the funds that can be obtained.

#### JOURNALS.

The friends of the cause will have already perceived that the journals of the missionaries have been restored to their former place in the Society's publication. The reasons are the following. It was generally demanded by the donors and especially subscribers to the publication. It was demanded by the design of the publication itself, which was, as the organ to spread information respecting the operations of this Society. It was demanded also by a sufficient experience, that the only course for the stewards of Christ to pursue is to let the truth be known, and trust

God for the consequences; and the consideration that, as the United States in all probability are destined to be the great field of all others for Jewish missions, and as we are the only evangelical and unsectarian Society in the land to operate in this field, it is wise and expedient to let our friends and the world besides know of our operations among the Jews, and Jehovah's blessing upon us.

#### RESULTS.

It cannot be expected that such an organization, any more than an individual church, can effect any great results, during a given year, without some one individual to execute the plans of its office-bearers. For want of such acting head during the former part of the year, the Board remained almost stationary in its aggressive operations. This difficulty is now obviated, and the Board can now show real progress.

1. They have succeeded, by Jehovah's blessing, in awakening a deep interest in the hearts of thousands of Christians in behalf of Israel, so that the daily prayer ascends from thousands of closets for Israel's redemption.

2. They are silently and progressively breaking down the old prejudices, so deeply rooted in the common Jewish mind by their leaders, and convincing them that the spirit of the gospel is that of their ancient Scriptures, and that the religion of Christianity is that of Abraham, Moses, and the prophets.

3. They have by their missionaries not only been able to get access to Jews upon the subject of Christianity, but have so won upon their confidence as to be invited by them to their homes, or visited, to converse upon the subject of the Christian religion. This is real progress in this interesting work.

4. Their missionaries have been able to induce Jews in considerable numbers, of both sexes, to attend upon their public ministrations in Christian churches.

5. They have produced the conviction in many minds that they are sinners and need a Mediator, and that Jesus Christ is the only Mediator between God and man. One missionary writes: "A Jew has been deeply impressed, partly by reading tracts, but chiefly by reading the New Testament. Another Jew confessed that Judaism no longer satisfied him, and that if convinced of the truth of Christianity he would embrace it." Another missionary writes: "My public labors in the pulpit are generally attended by Jews, to whom I address myself personally." And upon reading a sermon upon the passage found in Zech. viii. 23, to a distinguished Rabbi, upon his special invitation, the latter remarked: "This is a good collection of truth. I hope it will do good wherever you preach it." The same missionary was invited to the house of a Jewess, who in conversation acknowledged herself a sinner and that she needed to be born again, and desired to be shown how she could become a better woman. To the same missionary a Jewish minister confessed that he could not bring back the Jews to Judaism, and that if Christians could do them any good he would be rejoiced at it. Another missionary writes

that he has been invited by many Jewish families to visit them and let them know something concerning Christianity. Say they: "We are glad to see you. The Jews in this city are neither disciples of Judaism nor of Christianity, and we know not how they can be saved." A colporteur, in conversation with a Jewish Rabbi, upon remonstrating with him for laying so much stress upon the saving efficacy of forms and ceremonies, more especially the phylacteries in prayer, the Rabbi replied: "If we give up these things we give up Judaism."

Many more interesting details might be given, to show the work of God among the Jews, but these are sufficient to encourage our hearts, and induce us to praise God for his mercy.

6. A Jewess is reported as having united with the Christian Church. An interesting young Israelite is now under the immediate care of the Board, who gives evidence of a change of heart, and will soon unite himself with a Christian church. Another Jewess a few weeks since united with a Christian church, but she did not come in immediate connection with the Board as such.

There are at the present time more than a hundred and twenty Christian Israelites in good and regular standing in the various evangelical churches in this country, of whom nineteen are preachers of the gospel, and ten are in a preparatory course. There are known to be as many as fifteen serious inquirers after the truth as it is in Jesus, all of whom have come in contact with our missionaries, and have been first awakened through their instrumentality.

7. Our missionaries and colporteurs have distributed among the Jews, the past year, thousands of tracts and hundreds of Bibles, lectures, and other books adapted to their present religious condition.

It is due to ourselves as the Board of Directors to say, that it is yet only springtime with us. But "the *winter* is past, the rain is over and gone, the flowers appear on the earth, the time of singing of birds is come, and the voice of the turtle is heard in our land." We have been and are now planting a field acknowledged on all hands to be the most barren in the world. "In the morning we sow our seed, in the evening we withhold not our hand, not knowing which shall prosper, this or that." But we know one or the other will prosper; for although Paul may only plant and Apollos only water, yet God will give the increase. Already the "fig-tree putteth forth her green figs, and the vines with the tender grapes give a good smell." We have every reason to believe, that when we shall have had the length of time necessary to duly cultivate this as missionary ground, God will give us an abundant harvest. Even at this stage of missionary work among the Jews at home and abroad, we shrink not from a comparison of results, in proportion to efforts made, with the results in proportion to efforts made to convert the heathen.

Taking the receipts of any Missionary Society as the exponent of the amount of means employed, and the number of additions to the visible Church as the exponent of results, we can readily obtain a correct idea of the extent to which Jehovah has been pleased to bless any particular



field of labor. Upon this basis we will make a few, by no means invidious, comparisons. During the last twelve years the Presbyterian Board of Missions, as their Reports show, have expended about \$930,000 for the conversion of the heathen. Last year the number of laborers sustained in the field was 150, and the number of converts from heathenism at present connected with the visible Church about 200; that is, one convert to about \$4,500 expended. The American Society for Meliorating the Condition of the Jews, during the last seven years previous to the present, (for seven years ago their first missionary was sent into the field,) expended in Jewish missions about \$30,000, have never had during any one year more than five laborers in the field, and the number of converts from Judaism connected with the visible Church is 27, or one convert to about \$1,100 expended. Thus, not to say anything of the disparity in the size of the respective fields, has Jehovah shown his signal favor towards the efforts of this Society, notwithstanding all its external discouragements. Again, it must be borne in mind that the heathen field is one hundred times larger than the Jewish, and hence its advantages are as a hundred to one over the latter. Also in the heathen field the laborers have only the superstition of their disciples to contend with. There is no civil power to prevent their union with the visible Church. But in the Jewish field not only have the laborers to contend with a civilized superstition, but when converts are made there stands the civil power to prevent their union with the visible Church. This power is exercised to a great extent on the continent of Europe. Here again the heathen field has an immense advantage over the Jewish, as in the latter it can never be known in this world how great results have been effected.

The American Board of Commissioners for Foreign Missions have been operating among the heathen forty years. Their last year's Report (if we except the results, together with the amount of means employed, in the Sandwich Islands, which are actually an exception to the missionary rule) shows that \$255,000 were expended in fields where access was had to hundreds of millions of heathen; that they employed 145 laborers, and added to the visible Church, of converts from heathenism, 331. The London Society for Promoting Christianity among the Jews, has operated among them forty years. Its last year's Report shows that \$155,000 were expended in fields where access was had to only two or three million Jews; that they employed 65 laborers, and added to the visible Church, of converts from Judaism, 100, and give an account of about thirty more who were ready, but who were not allowed by the civil authorities to unite with the Christian Church.

Again: The Board of Foreign Missions of the Protestant Episcopal Church has been operating among the *heathen* fourteen years. Its last year's Report shows that they expended about \$34,000, sustained 24 laborers in the field, and added to the visible Church, of converts from heathenism, 7. The British Society for the Propagation of the Gospel among the *Jews*, has been operating among them six years. Their last year's Report shows that they expended about \$23,000, sustained 10

or 15 laborers, and added to the visible Church, of converts from Judaism, 30.

Again, we will make another comparison of the two fields as a whole. The heathen mission field contains a population of six hundred millions. The Jewish mission field contains a population of six millions. The whole number of converts made from the former during the last fifty years is estimated at 250,000, that is, one convert to 2,400 heathen now on the globe. The whole number of converts made in the latter for the same period, is estimated at 7,300, that is, one convert to 820 Jews now on earth.

Such are the facts in the case, and we may say with wonder and gratitude, What hath God wrought for Israel! These facts show where God especially dwells and bestows his rich blessings; that the veil is removed from the heart of Israel when Moses is read; that the time of Israel's universal redemption and restoration is at hand, and the people of God have only to move forward with the ark of God to be abundantly successful. Our plans for the future are to occupy this whole field. This will require at least twenty missionaries and colporteurs, and means to sustain them. We can get men if we can get the means. The only question demanding a settlement relates to the manner in which this work shall be done. It is urged that this work be done by the Church. The Church must mean either a particular denomination, or the faithful belonging to all denominations. But to commit any universal missionary work to a particular denomination, is a certain way to retard it, as all experience shows. But united efforts Jehovah has ever abundantly blessed. We instance the Bible and Tract, American Seamen's Friend Society, American and Foreign Christian Union, &c. This Society is composed of the faithful of all denominations, and therefore commends itself to all Christians. It is an institution of God,—He will sustain it. But an important fact strengthens us in our union. The Church, as represented in individual denominations, have, in a field of 80,000 Israelites, only three missionaries, some of whose labors are divided between Jews and Gentiles, and the whole amount of expenditures reported, last year, less than \$1,000; and we respectfully ask our friends, patrons, and the Christian community besides, if this work can with safety be intrusted to particular denominations of Christians.

In conclusion, the Board would express their sincere gratitude to those who have so liberally sustained them by their prayers and benevolence in this most Christian enterprise. And they give Jehovah most hearty thanks for the many signal favors which He has bestowed upon them, and blessings upon their humble efforts.

## The Annual Sermon

BEFORE THE SOCIETY FOR MELIORATING THE CONDITION OF THE JEWS, DELIVERED IN THE BROADWAY BAPTIST CHURCH, APRIL 28TH, 1850.

BY

REV. JOHN DOWLING, D. D.



For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him. But they shall serve the Lord their God, and David their King whom I will raise up unto them. Therefore fear thou not, O my servant Jacob, saith the Lord, neither be dismayed, O Israel; for lo, I will save thee from afar, and thy seed from the land of their captivity, and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. \* \* \* And it shall come to pass, that like as I have watched over them, to pluck up and to break down, and to throw down, and to destroy, and to afflict: so will I watch over them, to build and to plant, saith the Lord.—JEREMIAH XXX. 8, 9, 10, and xxxi. 28.

AMONG all the evidences of the inspiration of the Holy Scriptures, and of the divine origin of our holy religion, there are none more wonderful and conclusive than those derived from prophecies which have been already accomplished. It is impossible to examine the predictions relative to the successive rise and fall of the four great empires of antiquity, or to the history of Babylon, Tyre, and Egypt, or of the posterity of the twosons of Abraham—the Arabs, the descendants of Ishmael, and the Jews, the descendants of Isaac—and to compare these predictions with the authentic history of those empires, cities, and nations, with that care and attention which the importance of this study demands, without a most solemn conviction that these long series of events were foretold by a more than human prescience, and that they who penned them must have written under the immediate inspiration of the Deity.

Among all those prophecies, there are none more remarkable—whether we consider their variety, copiousness, circumstantiality, and minuteness, or the long series of ages embraced in their fulfilment, and the literal exactness with which they have been and still are being accomplished—than those relating to the dispersion and sufferings of God's ancient people the Jews. Were there no other evidences of the inspiration of the Bible, the prophecies relating to the history of the Jews would alone be sufficient to prove that the Old Testament prophets were holy men of old, who spake as they were inspired by the Holy Ghost.

The words of our text contain a remarkable allusion to the bondage, oppression, and suffering to be endured for a long series of ages by the dispersed and scattered tribes of Israel, and then a glorious promise that their future restoration and conversion should be as marked, as striking, and as certain, as their oppression, captivity, and suffering. "For it shall come to pass in that day, saith the Lord of hosts, that I will

break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him. But they shall serve the Lord their God, and David their King whom I will raise up unto them. Therefore fear thou not, O my servant Jacob, saith the Lord, neither be dismayed, O Israel; for lo, I will save thee from afar, and thy seed from the land of their captivity, and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. \* \* \* And it shall come to pass, that like as I have watched over them, to pluck up and to break down, and to throw down, and to destroy, and to afflict: so will I watch over them, to build and to plant, saith the Lord."

In these words we have an assurance—based upon the faithfulness of Jehovah himself—that the class of prophecies relating to the future and glorious prosperity of the children of Israel, and their conversion to the faith of Jesus the Messiah, shall be accomplished as certainly and as fully as those which relate to their dispersion, and to the calamities which for many ages they should be called to endure. Permit me then to announce, as the subject of the present discourse—**THE FULFILMENT OF ISRAEL'S PREDICTED DISPERSION AND SUFFERINGS A PLEDGE OF THE ACCOMPLISHMENT OF HER PREDICTED RESTORATION AND CONVERSION.**

In considering this topic we shall observe the following order:—

I. *Glance at some of the predictions of Israel's dispersion and sufferings, with their wonderful and literal fulfilment.*

II. *Consider the pledge that is thereby given, that the prophecies of the coming glory of Israel shall be also literally accomplished—and the consequent encouragement to Christian efforts for the conversion of the Jews.*

I. Were we to undertake to quote from the Sacred Scriptures *all the predictions which foretell the dispersion and the sufferings* of the seed of Israel, and to demonstrate from the pages of history their wonderful and literal fulfilment, we should find material sufficient for an extended treatise instead of a single discourse. We can therefore cite only a few, and at their fulfilment we can but barely glance.

Among the most wonderful of all the predictions foretelling the calamities and sufferings of the Jews are those uttered by Moses, their inspired lawgiver and prophet, three thousand and three hundred years ago. We can read these prophecies in the light of history, and they appear like a minute and accurate description of events that have already transpired, and are even now transpiring. To the prophetic gaze of Moses, they loomed up through the long vista of coming ages, when with his eye fixed upon the earthly Canaan whose soil he never might tread, and his heart fixed upon that heavenly Canaan which he was just about to enter, the aged patriarch gave his parting charge to his beloved people, and spoke of the blessings which should follow obedience, and the curses and judgments which should result from rebellion, through the long history of their race. As yet, the pilgrims of the wilderness had not entered into the possession of the land promised to Abraham, Isaac, and Jacob, though from the banks of the Jordan where they stood, as their listening ears drank in the prophetic words of Moses, their longing eyes could rest upon its inviting



shores. For fifteen hundred years they were to possess that goodly land; but far beyond all those centuries, the prophet's eye looked forward to a time when that land should be desolate, and they should be scattered among the heathen; while, ignorant himself perhaps of the fearful import of his words, he addressed them as follows: "When thou shalt beget children, and children's children, and shalt have remained long in the land, and shall corrupt yourselves, and make a graven image, or the likeness of anything, and shall do evil in the sight of the Lord thy God, to provoke him to anger: I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan, to possess it: ye shall not prolong your days upon it, but shall utterly be destroyed. And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you." Deut. iv. 25-27. Alluding to the overwhelming calamities which should signalize the commencement of the dispersion of Israel, he draws the following graphic picture of the destruction of Jerusalem by the eagle-bannered hosts of the fierce Roman soldiery: "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth, a nation whose tongue thou shalt not understand: a nation of fierce countenance, which shall not regard the person of the old, nor show favor to the young. And he shall besiege thee in all thy gates, until thy high and fenced walls come down wherein thou trustedst throughout all thy land. And thou shalt eat the fruit of thine own body, the flesh of thy sons, and of thy daughters, in the siege, and in the straitness wherewith thine enemies shall distress thee. The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground, for delicateness and tenderness, her eye shall be evil towards the husband of her bosom, and towards her son, and towards her daughter, and towards her young one that cometh out from between her feet, and towards her children which she shall bear: for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates." Deut. xxviii. 49, 50, 52, 53, 56, 57.

Awful and terrible as are these predictions, yet they were literally fulfilled, more than fifteen centuries after they were uttered, when the devoted city of Jerusalem was besieged by the armies of Titus Vespasian, and when—in the words of our Lord, referring to the same unparalleled calamities—"her enemies did cast a trench about her, and kept her in on every side, and laid her even with the ground; and there was great tribulation, such as was not from the beginning of the world to that time—no, nor ever shall be." Then was Jerusalem trodden down, and shall continue to be "trodden down of the Gentiles, until the time of the Gentiles be fulfilled."

With no less graphic exactness does Moses describe the sufferings of the Israelites, subsequent to the destruction of Jerusalem and the dispersion of the people: "And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your

cities waste. \* \* \* And upon them that are left alive of you, I will send a faintness into their hearts in the lands of their enemies, and the sound of a shaken leaf shall chase them, and they shall flee, as fleeing from a sword: and they shall fall, when none pursueth. And ye shall have no power to stand before your enemies. And ye shall perish among the heathen, and the land of your enemies shall eat you up. And they that are left of you shall pine away in their iniquity in your enemies' lands, and also in the iniquities of their fathers shall they pine away with them. \* \* \* The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them, and shalt be removed into all the kingdoms of the earth. The Lord shall smite thee with madness, and blindness, and astonishment of heart. And thou shalt grope at noon days, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed, and spoiled evermore, and no man shall save thee. \* \* \* Thy sons and thy daughters shall be given unto another people, and thine eyes shall look, and fail with longing for them all the day long: and there shall be no might in thine hand. The fruit of thy land, and all thy labors, shall a nation which thou knowest not, eat up: and thou shalt be only oppressed and crushed away: so that thou shalt be mad, for the sight of thine eyes which thou shalt see. And thou shalt become an astonishment, a proverb, and a by-word, among all nations whither the Lord shall lead thee. The stranger that is within thee shall get up above thee very high: and thou shalt come down very low. \* \* \* Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things. Therefore shalt thou serve thine enemies, which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck, until he have destroyed thee. Then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance. \* \* \* And ye shall be plucked from off the land whither thou goest to possess it. And the Lord shall scatter thee among all people, from the one end of the earth, even unto the other. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind." Lev. xxvi. 33-39; Deut. xxviii. 28, 29, 32-34, 37, 43, 47, 48, 59, 63-65.

Now, be it remembered that these wonderful predictions are found in the most ancient of all records—records which were venerable for their antiquity long before Romulus and Remus laid the foundation of ancient Rome, and which had been treasured as household words centuries before Homer sung of the overthrow of Troy, or Agamemnon and his Grecian hosts raised the shout of victory around its prostrate ruins—and I ask, is it not a wonderful thing that in records thus ancient, should be found prophecies upon which the whole history of the Jews for three thousand years is only a commentary, and which so exactly describe the dispersion

and the sufferings of that wonderful people, for the eighteen centuries that have elapsed since they filled up the measure of their iniquity, when, clamoring for the death of Him whom they shall yet acknowledge as their own Messiah, they uttered that fearful imprecation : " His blood be upon us, and upon our children !"

Wonderful as are these predictions of Moses relative to the sufferings and calamities of Israel, yet language equally remarkable is found in the writings of Jeremiah, Ezekiel, and others of the later prophets. Thus says Jeremiah : " Therefore thus saith the Lord of hosts, the God of Israel, Behold, I will feed them, even this people, with wormwood, and give them water of gall to drink. I will scatter them also among the heather, whom neither they nor their fathers have known : and I will send a sword after them, till I have consumed them." And again : " I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse in all places whither I shall drive them. And I will send the sword, the famine, and the pestilence among them, till they be consumed from off the land, that I gave unto them, and to their fathers. And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, to be a curse, and an astonishment, and a hissing, and a reproach among all the nations, whither I have driven them." Jer. ix. 15, 16 ; xxiv. 9, 10 ; xxix. 18. Thus, too, says Ezekiel : " Therefore thus saith the Lord God, Behold, I, even I am against thee, and I will execute judgments in thee, and the whole remnant of thee will I scatter into all the winds. All hands shall be feeble, and all knees shall be weak as water. They shall also gird themselves with sackcloth, and horror shall cover them, and shame shall be upon all faces, and baldness upon all their heads. They shall cast their silver in the streets, and their gold shall be removed : their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord : they shall not satisfy their souls, neither fill their bowels : because it is the stumbling-block of their iniquity. And they shall know that I am the Lord, when I shall scatter them among the nations, and disperse them in the countries." Ez. v. 8, 10 ; vii. 17-19 ; xii. 15. Thus also says the prophet Amos : " Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth ; saving that I will not utterly destroy the house of Jacob, saith the Lord. For lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." Amos ix. 8, 9. Thus, too, says the prophet Hosea : " Israel hath forgotten his Maker ; but I will send a fire upon his cities, and it shall devour the palaces thereof. And they shall be wanderers among the nations." And in another remarkable passage, in which the bow of promise appears behind the dark cloud of judgment, the same prophet says : " The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without

teraphim. Afterward shall the children of Israel return, and seek the Lord their God, and David their King, and shall fear the Lord, and his goodness in the latter days." Hosea viii. 14 ; ix. 17 ; iii. 4, 5.

Now the question will arise, perhaps, in the minds of some of my hearers, acquainted but partially with the history of the Jews since their dispersion, or knowing them only as they are seen in this land of freedom, possessed of all the privileges and rights enjoyed by their Gentile fellow-citizens : Have these predictions of the unparalleled sufferings of the children of Israel since their dispersion been literally accomplished ? so literally and exactly accomplished, as to afford a guaranty of the equally literal and exact fulfilment of the prophecies foretelling their future prosperity and blessedness ? To those acquainted with the learned works of Basnage or of Depping, or even with the more common and familiar work of Milman upon the history of the Jews, there is but little need of advancing extended and elaborate proofs of the fulfilment of these prophecies. Such will readily admit that it would be impossible to present a brief historical summary of the sufferings of the Jews for the last eighteen hundred years, in language more graphic and exact than that which I have selected from the writings of their own prophets, written from two to three thousand years ago. In reply to this inquiry, however, it may be justly expected that we should present a brief summary of historical facts. It is somewhat difficult to analyze and classify the body of predictions relative to the Jews, a portion of which we have cited,—especially in a single discourse,—yet we will endeavor to specify some of the principal events which these prophecies foretell.

1. The Jews were to be "*besieged in their gales until their high and fenced walls should come down,*" by "a nation of fierce countenance," and "swift as the eagle flieth." Who does not perceive that this was fulfilled, in the terrible siege and destruction of the city of Jerusalem, and other cities of Palestine, by the Roman army, under Titus Vespasian, some forty years after the same events, with all their attendant circumstances, had been foretold with wonderful minuteness and accuracy by our Lord Jesus Christ ?

2. The next remarkable feature in these prophecies was that the Jews were *to be rooted out of their own land*. They were to be "consumed from off the land that God gave unto them and to their fathers." Their "land" was to be "desolate," and their "cities waste." How wonderfully was this accomplished ! During the siege and at the destruction of Jerusalem, no less than one million one hundred thousand of the unhappy Israelites perished either by the sword or by famine in that city alone ; ninety-seven thousand were sold for slaves, and hundreds of thousands beside were either carried captive to Rome to grace the triumph of the imperial conqueror, or else driven forth to wander as wretched fugitives over the face of the earth, "to find no ease, and no rest for the sole of their foot." Still the broken remnant of Israel clung for a time to the land of their fathers with unabated fondness and reverence. One revolt after another called down upon them the vengeance of their cruel conquerors, till in the



reign of the Emperor Hadrian, a desperate but unsuccessful attempt was made to reconquer their land under a pretended Messiah, who assumed the name of Barchochebas, or the *Son of the Star*, in allusion to the prophecy of Balaam concerning the Star which should arise out of Jacob, (Num. xxiv. 17.) The result of this struggle was disastrous in the extreme, and completed the expulsion of the Jews from the Holy Land. No less than five hundred and eighty thousand were slaughtered; the miserable remnant were dragged into banishment and scattered among the nations of the earth; and an edict was issued prohibiting the wretched Jew, under the penalty of death, from placing his foot upon the spot where Jerusalem had once stood, or even from entering the land of Judea so as to gaze, from a distance, upon its sacred height; while at the same time, the image of a swine—the abomination of the Jews—was placed over the gate leading to Bethlehem, in order the more effectually to deter the persecuted Israelite from casting a single glance towards that cherished and hallowed spot. Thus was the prediction literally fulfilled: “They were rooted out of their land in anger and in wrath and in great indignation.” Deut. xxix. 28. And from that time to the present, the poor Jew has been a wanderer upon the face of the earth, and Jerusalem has been “trodden down of the Gentiles.”

3. Another remarkable fact connected with Israel's dispersion was that they were not only to be rooted out of their own land, but *to be widely dispersed among the nations*, “*to be removed into all the kingdoms of the earth.*”

Who but an omniscient being could have foreseen so remarkable a circumstance as this? It was contrary to all analogy to suppose that a conquered tribe or nation should be thus widely, thus universally scattered abroad over the face of the whole earth. On the eastern and the western continents, vanquished tribes have often been compelled to submit to their conquerors, but they have not been scattered like chaff before the wind to the very ends of the earth. They have either retained their ancient abodes as tributaries to their victors, like the natives of Hindostan, tributaries to Britain; or else, like some of the Indian tribes of North America, they have removed in a body to some distant region. Not so, however, with the scattered tribes of Israel. Concerning them, the voice of inspiration had declared, “The Lord shall scatter thee among all people, from one end of the earth even unto the other;” and most exactly and literally is that prophecy accomplished before our eyes, even at the present day. To what portion of the world can we go and not find that the Jew has preceded us? “There is not a country on the face of the earth,” says Dr. Keith, “where the Jews are unknown. They are found alike in Europe, Asia, Africa, and America. They are citizens of the world without a country. Neither mountains, nor rivers, nor deserts, nor oceans,—which are the boundaries of other nations,—have terminated their wanderings. They abound in Poland, in Holland, in Russia, and in Turkey. In Germany, Italy, France, and Spain”—and we may add in North and South America—“they are more thinly scattered. In Persia, China, and India—on the east and on the west of the Ganges—

they are, according to prophecy, '*few in number among the heathen.*' They have trod the snows of Siberia, and the sands of the burning desert;—and the European traveller hears of their existence in regions which he cannot reach,—even in the very interior of Africa, south of Timbuctoo. From Moscow to Lisbon—from Japan to Britain—from Borneo to Archangel—from Hindostan to Honduras, no inhabitant of any nation upon the earth would be known in all the intervening regions but a Jew alone."

Thus do we perceive how wonderful and how exact has been the fulfilment of the divine prediction, as uttered by Jeremiah more than twenty-four hundred years ago: "I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse in all places whither I shall drive them." Jer. xxiv. 9.

4. The next remarkable feature in these prophecies is *the cruel persecution, contempt, and reproach the Jews were to suffer among the nations where they should be scattered abroad.* The voice of prophecy had declared, in passages which we have already cited, that they should be removed to all the kingdoms of the earth, to be a curse, and an astonishment, and a hissing, and a reproach—that they should become an astonishment, and a proverb, and a by-word among all nations—that they should find no rest for the sole of their foot—that they should not be able to stand before their enemies—that their very wealth should prove the stumbling-block of their iniquity—that they should be spoiled evermore—that their silver and their gold should not be able to deliver them in the day of the wrath of the Lord—that a trembling heart and sorrow of mind should be given unto them—that all hands should be feeble, and all knees weak as water—and that their plagues should be wonderful, and great, and of long continuance.

Such then, my brethren, has been exactly the condition of the Jews for eighteen centuries. We have already related their expulsion from Judea in the reigns of Titus and of Hadrian, in the first and second centuries of the Christian era; and these terrible scenes were but a prelude to the long train of suffering, oppression, extortion, and persecution that have ever since marked their history. Even the first Christian Emperor, Constantine, in consequence of an attempt at revolt, when maddened by their oppressions, by this unfortunate race, seized large multitudes of them, commanded their ears to be cut off, and then sent them into surrounding countries in order to strike terror into the hearts of their brethren. Similar shameful indignities and cruelties were inflicted upon the Jews in the reign of many of the succeeding Roman Emperors, particularly by Justinian in the sixth century, and by the tyrant Phocas, and his successor Heraclius in the seventh. The last named Emperor, not satisfied with harassing and spoiling and torturing, and eventually banishing such of the unhappy Jews as resided in his own dominions, employed all the influence of his position as head of the Eastern Empire to stir up the spirit of hatred and persecution against them throughout all the rest of the civilized world. In Spain, France, and throughout the whole of western

Europe, as well as in Asia, the most cruel laws were enacted against them, and the most inhuman treatment awaited them wherever they went; so that they fled from country to country, seeking, but in vain, for a place to rest the sole of their foot. Amidst the massacres and spoliations and tortures that befell them during these centuries, wherever they directed their steps, it is not strange that, in the words of prophecy, they were "mad for the sight of their eyes which they saw"—"a trembling heart was given unto them," and there was sent "a faintness into their heart in the land of their enemies," so that "the sound of a shaken leaf did chase them." Mahomet also, the false prophet of Mecca, as he led onward his victorious hosts under the banner of the crescent, joined in the hue and cry against the unfortunate Israelites, infused into the minds of his followers a spirit of cruel malignity against them, slaughtered multitudes of them without mercy, and imposed a most oppressive tribute upon them wherever he could reduce them to his sway.

Throughout the middle ages, their condition was no less deplorable and no less true to the prophetic descriptions we have cited. Time will forbid that we should enter into particulars. We can only quote the brief but thrilling description of their condition throughout these centuries, from two of the most graphic writers and accurate students of history which English literature affords. Says Mr. Hallam, in his *History of the Middle Ages*: "The Jews were everywhere the objects of popular insult and oppression, frequently of a general massacre. A time of festivity to others was often the scene of mockery and persecution to them. It was the custom to smite them on the face every Easter at Toulouse. At Beziers, from Palm Sunday to Easter—that is, during our Saviour's passion week—they were attacked with stones, to which the populace were regularly instigated by a sermon from the Bishop. It was the policy of the kings of France to employ them as a sponge to suck their subjects' money, which they might afterward express with less odium than direct taxation would incur. It was almost incredible to what a length extortion of money from the Jews was carried. A series of alternate persecution and tolerance was borne by this extraordinary people with an invincible perseverance, and a talent of accumulating riches which kept pace with the exactions of their plunderers." Thus were they "only oppressed and crushed always."—The other picture of the condition of the Jews during the middle ages, is one which refers particularly to England, and to the reign of King John in the twelfth century. It is drawn by the graphic pen of Sir Walter Scott. "There was no race," says he, "except perhaps the flying-fish, existing on earth, in the air, or the waters, who were the objects of such an unremitting, general, and relentless persecution as the Jews of this period. Upon the slightest and most unreasonable pretenses, as well as upon accusations the most absurd and groundless, their persons and property were exposed to every turn of popular fury; for Norman, Saxon, Dane, and Briton, however adverse the races were to each other, contended which could look with the greatest detestation upon a people whom it was accounted a point of religion

to hate, to revile, to despise, to plunder, and to persecute.—It is a well-known story of King John, that he confined a wealthy Jew in one of the royal castles, and daily caused one of his teeth to be torn out, until, when the jaw of the unhappy Israelite was half disfigured, he consented to pay a large sum which it was the tyrant's object to extort from him. The little ready money that was in the country was chiefly in the possession of this persecuted people, and the nobility hesitated not to follow the example of their sovereign in wringing it from them, by every species of oppression, and even personal torture."

It is not a little astonishing, amid all the wanderings and banishments and oppressions and spoliations of the Jews for so many centuries, that they should still be able to acquire wealth, and to be—as for ages they were—the money-lenders of the world. Yet all this was in strict accordance with prophecy. Though robbed and plundered incessantly, they still found some way of replacing the wealth wrung from them by the rapacity of their oppressors, and in the words of the prophecy, they were "spoiled evermore." They were to possess silver and gold, for thus said the Lord by the prophet Ezekiel: "They shall cast their silver in the streets, and their gold shall be removed; their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord; they shall not satisfy their souls, neither fill their bowels: because it is the stumbling-block of their iniquity." Ezek. vii. 19. What a remarkable expression is this last sentence—"the stumbling-block of their iniquity;"—money, or rather avarice, the love of money, "the stumbling-block of their iniquity,"—and what a striking comment upon the character of the Jews in every age and land and nation. Thus literally are the very words of prophecy accomplished in the history of this wonderful race!

It is said, moreover, that "their silver and their gold should not be able to deliver them in the day of wrath." In hundreds of instances, this prediction has been remarkably fulfilled. Time will permit me to refer only to two.—One terrible instance of the fulfilment of this prediction was in the self-slaughter of several hundred oppressed and hunted Israelites in the castle of York in England, in the year 1189. In a tumult which arose against them, they had fled from the rage of the people into the citadel, and closed the gates against the sheriff of the county. The ferocious multitude, with frantic fury, rushed to the assault upon the citadel, while a Popish priest in his surplice, added madness to their fury by repairing every morning to his post, and shouting, "Destroy the enemies of Christ! Destroy the enemies of Christ!" The wretched Jews soon found that their fate was unavoidable. They attempted to purchase their miserable lives by the offer of the most enormous sums of money, but the offer was indignantly spurned by their assailants,—“their silver and their gold were not able to deliver them in the day of wrath;” the multitude thirsted for their blood, and in their extremity they resolved to become their own executioners. A council assembled to consider what was to be done. "Men of Israel," said their Rabbi, "the God of our fathers, to whom none can say, 'What doest thou?' calls upon us to die for our



Law. Death is inevitable; but we may yet choose whether we will die speedily and nobly, or ignominiously, after horrible tortures, and the most barbarous usage; my advice is that we fall by our own hands." When he had uttered these words, the old man sat down and wept. Some few dissented, and left the assembly. The rest, to the number of fifteen hundred, then collected all their valuables, burned all that was combustible, and buried their gold and silver. They then set fire to the castle in many places; then killed their wives and children, and afterwards themselves. The Rabbi was the last who survived. When he saw all his people dead, he pierced himself to the heart. The next morning, flames were seen bursting from the castle. The few unhappy creatures who had refused to die were seen on the battlements, "mad for the sight of their eyes," and they were heard relating the miserable fate of their companions, entreating for mercy, and offering to submit to baptism, if their lives could be spared. The populace pretended to accept their terms, the gates were opened,—the infuriated multitude rushed in and massacred every living being in the castle!

Another instance of the fulfilment of the prophecy, that "their silver and gold should not be able to deliver them," is one that must be familiar to most of my hearers, as it was recently illustrated in a beautiful historic painting, by one of our eminent American artists, and exhibited at the American Art Union. It occurred in the reign of the famous Ferdinand and Isabella of Spain. A cruel edict had been issued, banishing from Spain all who did not profess the Catholic faith. The whole race of the Jews was condemned on the most false, absurd and calumnious charges, such as crucifixion of Christian children at Easter, insults to the consecrated wafer, and poisoning of patients by Jewish physicians. To avert the threatened calamity, Abarbanel, a Jew of the greatest learning and reputation, cast himself at the feet of the sovereigns, and in the name of his brethren offered an immense sum of money to recruit the finances of the nation, at that time exhausted by the wars of Grenada. They were apparently upon the point of succeeding, when the fierce Popish Inquisitor, Torquemada, rushed into the royal presence, and holding a crucifix in his hand before the eyes of his sovereigns, exclaimed aloud—"Behold Him whom Judas sold for thirty pieces of silver. Sell ye him now for a higher price, and render an account of your bargain before God!" This appeal of Popish superstition and bigotry triumphed. The miserable Jews, to the number of more than half a million, were driven from the country, and endured the most incredible sufferings, insults, and spoliations, while once more seeking for a place to rest the sole of their foot. Thus again, as in hundreds of other instances which history records, was it true that "their silver and gold were not able to save them in the day of wrath." But time would fail me to tell of all the massacres, the plunderings, the persecutions, and the indignities suffered by the poor Jews, which in many countries have continued even down to our own day. How truly has the condition of this persecuted and oppressed

people been described in the touching and beautiful language of one of Britain's most gifted poets:—

“Oh! weep for those that wept by Bahel's stream,  
Whose shiines are desolate, whose land a dream;  
Weep for the harp of Judah's broken shell;  
Mourn—where their God hath dwelt, the godless dwell!

“Tribes of the wandering foot and weary breast,  
How shall ye flee away, and he at rest?  
The wild dove hath her nest, the fox his cave,  
Mankind their country—Israel but the grave.”

5. I can only refer to one other remarkable feature of these prophecies. These terrible calamities were *to endure for many generations*; and yet through them all, the Jews were *to be continued as a separate and distinct people* from the nations among whom they dwelt.

Their plagues were to be not only upon them, but upon their seed, even “great plagues, and of long continuance.” “Many days” were they to “abide without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim.” And yet through all these ages, they were to be known as a separate people, for thus said the spirit of prophecy: “The people shall dwell alone, and shall not be reckoned among nations!” Numbers xxiii. 9. How wonderfully has all this been accomplished, too, in the history of the dispersed and scattered Jews, throughout the last eighteen centuries! How astonishing that, after the lapse of thirty-seven centuries from the time of the calling of Abraham, his posterity, though scattered through all the nations of the earth, should yet be distinct from all people, and should “not be reckoned among the nations”! More astonishing still does it appear, when we bear in mind the fact that it would be utterly impossible, at this distance of time, to identify the descendants of any other individual contemporary with him. So that if the promise made to Abraham, of giving him the land of Canaan “for an everlasting possession,” had been made to any besides Abraham or those descended from him, it could not now possibly have been known to be accomplished. And now I ask, my brethren, is it at all likely that God should have interposed by his special providences, thus to preserve this chosen race distinct from all nations for thirty-seven centuries since the calling of Abraham, and for nearly half that time since their final dispersion, oppressed and “spoiled evermore,” and yet, like the bush of Moses, unconsumed, although on fire—is it likely, I would ask, that God should do all this, unless he had yet a work to be accomplished by them, and unless he designed to do them good in the latter days? Let us proceed then to the second part of our subject.

II. Consider the pledge that is given by the fulfilment of the foregoing prophecies, that the prediction contained in our text of the coming glory of Israel shall be also literally accomplished, and the consequent encouragement to Christian efforts for the conversion of the Jews.

“For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers

shall no more serve themselves of him. But they shall serve the Lord their God, and David their King whom I will raise up unto them. Therefore fear thou not, O my servant Jacob, saith the Lord, neither be dismayed, O Israel; for lo, I will save thee from afar, and thy seed from the land of their captivity, and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. And it shall come to pass, that like as I have watched over them, to pluck up and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build and to plant, saith the Lord." The prophecies of Israel's dispersion and sufferings, as we have seen, have been, in every particular, most exactly fulfilled. Why then should we doubt that thus literally shall also be accomplished this glorious prediction of her future restoration and conversion to the faith of Jesus, their own glorious Messiah? The fulfilment of the former may certainly be regarded as a pledge and assurance of the fulfilment of the latter. It is true that modesty becomes us when entering upon the region of unfulfilled prophecy—especially when we remember the mistakes which have been made by wiser and better men than ourselves;—yet we think there is abundant reason to believe that the glorious prediction in our text refers to a period yet future; and, confirmed as it is by a multitude of similar passages, that it points—most clearly points—to a time, probably not very far distant, when "HE that scattered Israel will gather him" again to the land of his fathers, and when "the Jews shall be gathered with the fullness of the Gentiles into the gospel fold, and there shall be one fold and one shepherd."

Is it objected that the prophecy in our text was fulfilled in less than seventy years after it was uttered by the return of the Jews from the captivity of Babylon? How then could it be said, "I will save thee from afar, and thy seed from the land of their captivity, and Jacob shall return, and shall be in rest, and be quiet, and *none shall make him afraid*"?—How then could it be said, that the bonds should be broken from his neck, and strangers should "*no more serve themselves of him*"?—How then could it be said, "there is hope in *thine end*, saith the Lord, that thy children shall come again into *thine own border*"?—How then could it be promised, "they shall serve the Lord their God, and *David their King* whom I will raise up unto them"? When Hosea uttered this prediction, and when Jeremiah reiterated it, David the son of Jesse had long been in his grave. Who then is this David their King whom the Lord would raise up unto them, and whom they would serve in the latter day? Who, indeed, but that glorious Messiah, Jesus of Nazareth, who was at once the son and the Lord of David, "the root and the offspring of David, and the bright and morning star"? It is impossible to understand this language of any time antecedent to the birth of Christ, and since that time no events have yet occurred answering to these predictions. After the touching recital of Israel's oppressions and sufferings to which you have listened, which are even yet not ended, how can it be said the prophecy is already accomplished, when the prophet declares, "he shall be in rest, and be quiet, and *none shall make him afraid*," and "*strangers shall no more serve themselves of him*"?

I am aware that, while perhaps all the friends of this Society are agreed in their belief of the final *conversion* of the Jews, a difference of opinion exists among good men, and probably also among the friends of this Society, relative to the literal restoration of Israel to the land of Palestine; and among those who believe in their restoration, different views are held relative to the question, whether their conversion shall precede or follow their restoration to their own land, and whether the reign of Christ among them shall be a spiritual or a personal reign. I shall not therefore enter into a formal statement or defense of my own views on these particular points.

I must however be permitted to remark, that I do most firmly believe that the Jews shall again inhabit in a body the land given "for an everlasting possession" to Abraham and "to his seed for ever." I believe that that land belongs to them, and amidst all their dispersions ever has belonged to them, by a title registered among the records of heaven itself, and that eventually their title shall be acknowledged by every monarch and every nation upon earth; and the words of Jehovah by the prophet Amos shall be literally fulfilled: "And I will bring again the captivity of my people of Israel; and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and *they shall no more be pulled up out of their land* which I have given them, saith the Lord thy God." Then too shall that Jesus whom they have so long despised be acknowledged as their Messiah, the spiritual David their King; for thus saith the Lord: "David my servant shall be King over them, and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, even they and their children, and their children's children for ever, and my servant David shall be their prince for ever. Moreover I will make a covenant of peace with them, it shall be an everlasting covenant with them, and I will place them and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore." Ezek. xxxvii. 24-28. Why, let me ask, should the fulfilment of these and similar predictions, be less certain than the fulfilment of those relating to their dispersion and sufferings? Can it be wrong to regard the fulfilment of the one as a pledge and an assurance of that of the other? Why, I ask, should we apply all the predictions of blessings to the "spiritual Israel," consisting mostly of Gentiles, and all the curses to the natural Israel, the Jews? Bishop Horsley complained half a century ago of the cruel injustice of "applying all the curses to the Jews, but all the blessings to the Gentiles," and it is certainly high time that this injustice should be abandoned.



But time forbids that I should dwell on these glowing and glorious predictions, or that I should cite more passages to the same purport. Instead of this, I can only commend to my hearers a diligent and prayerful perusal of the eleventh chapter of Isaiah, the thirty-first and thirty-second of Jeremiah, the thirty-sixth and thirty-seventh of Ezekiel, and the eleventh chapter of Romans. True, there are a multitude of similar predictions scattered all through the prophets—yet if these six chapters stood alone, I could not resist the overwhelming evidence which they afford of the restoration and the conversion of God's ancient people Israel. Yes, yes, my brethren! "the gifts and calling of God are without repentance." Blindness in part has happened unto Israel, yet out of Zion has already come forth the Deliverer who shall turn away ungodliness from Jacob. The descendants of Israel are, and ought to be, by Christian Gentiles, "beloved for the fathers' sake," and our hearts should leap within us at the glorious prospect that awaits them! For as we Gentiles "in times past have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed, that through your mercy they also may obtain mercy." Romans xi. 30, 31. Through your mercy then, Gentile believers, the Jews are to obtain an interest in the blessings of gospel grace. However wonderful may be the displays of God's power and goodness towards his chosen people, when as a nation they shall turn to the Lord, and "look upon him whom they pierced and mourn," yet there can be no doubt that, previous to that time, hundreds and thousands of them are to be converted to Christ, and that through the efforts of Christian philanthropy put forth by Societies such as that whose claims we advocate to-night.

The fact that prophecy predicts the ultimate conversion of the whole nation of the Jews, so far from being an objection to efforts for the conversion of individuals among them, should furnish the highest encouragement to these efforts, just as the assurance of ultimate victory would encourage the soldier while battling with his foes on the field of conflict. Our Lord Jesus knew that the national conversion of the Jews was many ages distant, and yet he directed his disciples, when sending them forth to preach the gospel, to "begin at Jerusalem." Brethren, we are verily guilty in this matter. There has been far too much indifference in Christian churches to the evangelization of the seed of Israel. They demand, in a peculiar degree, the sympathy of all the friends of Jesus, for they are his kinsmen according to the flesh, and they should be "beloved for the fathers' sake."

Think not, because there have been some spurious professions, that the conversion of a Jew is an impossibility. The records of this and kindred Societies prove that divine grace can change the heart, and melt down the prejudice, and sanctify the soul of the Jew as well as the Gentile; that nothing is too hard for the Lord to do. Did time permit, I could tell of many a poor sin-burdened Israelite, who, after seeking relief for his burdened spirit from the rites and ceremonies of Judaism, has at length found peace and pardon at the blood of the Cross, and then on a

dying bed has found the hope of the gospel like an anchor of the soul, both sure and steadfast; like the aged and venerable Solomon Joseph, who died a few years ago, at the age of eighty-eight, praising Jesus with his dying breath, and rejoicing that his Saviour had sent his angel to carry his spirit home to himself.

The Society on whose behalf we are met to-night, is called the American Society for Meliorating the Condition of the Jews. Perhaps a more suitable name, at the present time, would be the Society for *Evangelizing* the Jews, as the single object which it now has in view in its present operations is the enlightenment of the Jews in the knowledge of the gospel of Christ, and their conversion to the truth as it is in Jesus; and so long as it confines itself to this one object, the Society should be cherished by the followers and the friends of Jesus of every name. Unsectarian and truly catholic in its character and aims, it employs as missionaries converted Jews of any and of every evangelical denomination of Christians, and its motto is, "Jesus Christ and Him crucified."

To you, brethren in Christ, who have long been engaged in this work of faith and labor of love, I would say—Take courage and go forward. You are engaged in a glorious work, and glorious success awaits you. For sure as the throne of God are the promises which foretell the coming glory of the seed of Israel. The scattered remnant of Israel now in their own land shall not always be compelled to pay the oppressive Turk for the poor privilege of kissing the broken fragments of the foundation stones of their ancient temple, and of watering that hallowed soil with their tears. No, no! a brighter day is dawning upon afflicted Israel, and soon that glorious land, which has ever been theirs by title and by inheritance, shall be theirs by actual possession.

The banner of the Cross shall, ere many years, wave upon the hill of Zion, and songs of "Worthy is the Lamb that was slain" shall go up from Israel's ransomed ones, from the very spot where once their forefathers exclaimed, "His blood be upon us and upon our children." Then, as the Christian Israelite shall stand on Olivet's brow—the soil once watered by the tears of Jesus as he wept over Israel's approaching miseries—and shall cast his eye beyond Gethsemane lying at his feet and across the brook Kedron, still winding its way along the valley between Olivet and Moriah, and shall gaze upon CHRISTIAN JERUSALEM—then shall he exclaim, in a higher and nobler sense than once the strain was sung by Israel's royal bard, "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth is mount Zion, on the sides of the North, the city of the great King!" Saviour of Israel, hasten that glorious day! Star of Jacob, arise and shine upon Israel's darkness, and light thy ransomed home!

"Beam, beam upon Israel, star of the morning!  
Guide back every tribe, through the wilderness, home;  
No longer the cross and the Crucified scorning;  
No longer to suffer—no farther to roam!"

## Officers and Directors of the Society.

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At the ANNUAL MEETING of the AMERICAN SOCIETY FOR MELIORATING THE CONDITION OF THE JEWS, held in the Central Presbyterian church, Broome street, Friday, May 10th, 1850, at 7 o'clock P. M., the following Officers and Directors of the Society were chosen to serve the ensuing year :—

### PRESIDENT.

Rev. PHILIP MILLEDOLER, D. D., of New-York.

### VICE PRESIDENTS.

Rev. THOS. DE WITT, D. D., of New-York.

“ E. W. ANDREWS, of Troy, N. Y.

“ H. V. D. JOHNS, D. D., of Baltimore, Md.

“ J. FORSYTH, D. D., of N. J. College, N. J.

“ GEO. W. BLAGDEN, D. D., of Boston, Mass.

“ THOS. H. SKINNER, D. D., of New-York.

Rev. WM. R. WILLIAMS, D. D., of New-York.

“ J. P. DURBIN, D. D., of Philadelphia, Pa.

“ J. N. MCLEOD, D. D., of New-York.

“ JOHN LALLIE, of New-York.

“ JOHN DOWLING, D. D., of New-York.

SETH TERRY, Esq., of Hartford, Conn.

### SECRETARY FOR FOREIGN CORRESPONDENCE.

DAVID N. LORD, Esq., of New-York.

### SECRETARY FOR DOMESTIC CORRESPONDENCE.

Rev. E. R. MCGREGOR, of New-York.

### RECORDING SECRETARY.

WILLIAM LIBBEY, Esq., of New-York.

### TREASURER.

JOHN FALCONER, Esq., of New-York City.

### DIRECTORS.

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ALEXANDER M. BURRILL,  
CHARLES VAN WYCK,  
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CHESTER DRIGGS,  
BENJAMIN DOUGLASS,  
HENRY SMITH,  
HENRY WORAM,  
FRANKLIN KNIGHT.

## REPORT ON THE TREASURER'S ACCOUNT.

THE Committee appointed by the Board of Directors of the American Society for Meliorating the Condition of the Jews, to examine and audit the accounts of their Treasurer for the year ending May 1st, 1850,

### REPORT,

That they have discharged that duty, and find a balance from former account of	\$12 36
Since which time the Treasurer has received, from legacies left the Society, dues of members, subscriptions to the JEWISH CHRONICLE, donations, and other sources, the sum of	5,641 76
Total,	\$5,654 12
That the Treasurer has, during the same period, paid out, by order of the Board, (as by his account rendered, which has been compared with the vouchers submitted therewith to the Committee, and found to be correct,) the sum of	5,387 74
Leaving a balance now in the Treasury of	\$266 38

WILLIAM LIBBEY, } Committee.  
N. N. HALSTED,

New-York, May 1st, 1850.

## ABSTRACT FROM THE ANNUAL REPORT OF THE TREASURER.

Cash received (including balance in the Treasury) during the year, from collections in various churches, donations, Auxiliary Societies, subscribers to the JEWISH CHRONICLE, and other sources, - \$5,654 12

### EXPENDITURES FOR THE YEAR.

Salaries of missionaries, colporteurs, and Business Agent,	1,923 87
Expenses of students for the ministry, converted Jews,	323 04
Travelling and other expenses of missionaries, colporteurs, agents, and students,	836 59
Corresponding Secretary's salary and office, travelling expenses, stationery, postage, carrier, &c.,	870 87
Printing the JEWISH CHRONICLE, Tracts, &c.,	1,044 00
Expenses of business agent, while collecting, &c.,	182 70
Outstanding claims from last year,	206 67
	\$5,387 74

Audited and found to be a true abstract.

WILLIAM LIBBEY, } Auditors.  
N. N. HALSTED,

New-York, May 1st, 1850.







THE

# JEWISH CHRONICLE.

PUBLISHED UNDER THE DIRECTION OF THE

AMERICAN SOCIETY

FOR

MELIORATING THE CONDITION OF THE JEWS.

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REV. EDWIN R. MCGREGOR, EDITOR.

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נחמו נחמו עמי יאמר אלהיכם: Is. xl. 1.

ἡ σωτηρία ἐκ τῶν Ἰσδαίων ἐστίν. JOHN IV. 22.

Through your mercy they also may obtain mercy. Rom. xi. 22.

VOLS. V. & VI.

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
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